is one of the indispensable steps in the process of
evolutionary Nature.
But from what then does this awakening proceed? what is it in the human being that
originates and gives its power and place to the sense
of good and evil? If we regard only the process,
we may agree that it is the vital mind that makes
the distinction. Its first valuation is sensational and
individual,—all that is pleasant, helpful, beneficial
to the life-ego is good, all that is unpleasant, malefic,
injurious or destructive is evil. Its next valuation
is utilitarian and social: all that is considered helpful
to the associated life, all that it demands from the
individual in order to remain in association and to
regulate association for the best maintenance,
satisfaction, development, good order of the asso-
ciated life and its units, is good; all that has in the
view of the society a contrary effect or tendency is
evil. But thinking mind then comes in with its
own valuation and strives to find out an intellectual
basis, an idea of law or principle, rational or cosmic,
a law of Karma perhaps or an ethical system
founded on reason or on an aesthetic, emotional or
hedonistic basis. Religion brings in her sanctions;
there is a word or law of God that enjoins

righteous-
ness even though Nature permits or
stimulates its
opposite,—or perhaps Truth and
Righteousness are
themselves God and there is no other
Divinity. But,
behind all this practical or rational
enforcement of
the human ethical instinct, there is a
feeling that
there is something deeper: all these
standards are